

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WHERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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From the Christian Disciple.

SCRIPTURAL EXPOSITION.  
"But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

These words have been frequently understood as denoting the natural inaptitude or incapacity of man to receive and discern the truths of religion; and they have been regarded by many christians as an evidence of the corrupt and disordered nature of man before it is regenerated by the special influence of the spirit of God. A candid examination of the passage, however, may show that this is not its meaning, and point out the important instruction it really conveys.

The word *natural* in this passage, has no relation to the condition or character of man by nature, or as they are formed by the hand of their Creator. If we consider simply the nature of man, we shall find in him nothing worthy of blame or deserving of punishment; nothing, which violates any law, or is opposed to goodness; for that nature is the work of God, and the works of his hand are good. But rational beings, who are formed aright may become sinful by the voluntary perversions of those powers which were originally pure. The single fact then that mankind betray an inclination to sin, when they become capable of moral action, is no proof of any thing wrong in their nature, or in their original constitution. If temptation could operate on Adam and Eve in Paradise, without a sinful nature, then it may operate on mankind in the early period of their existence, without indicating, that they are sinners by birth, or are born with depraved hearts.

Our first inquiry is, what is meant by the *natural man*? The answer, which most readily suggests itself to many, and with which they rest contented, is that it denotes man, as he comes from his Creator, as he is born, or created. And at this answer from one, who confines himself wholly to the import of the word as it stands in our translation, and has no other means of understanding its sense, we should not have occasion to be much surprised.—But he, who undertakes to be a teacher and should quote this passage as a proof of what man is in his natural state, convicts himself of ignorance, or of something worse, for which he has no excuse. The truth is, the word here translated *natural*, (agreeably to the interpretation of Diodridge, Macknight and many judicious critics) has no relation to the character or condition of men, as they are formed, or as they come into the world. It denotes not what they are by nature, nor any part of their original constitution, but what they are by the perversions or abuse of their nature, or a character, which is strictly unnatural.

The word should have been rendered *sensual*, *virtuous*, *corrupt*; and it denotes the character of those, who are under the dominion of base and depraved passions, who have rendered themselves slaves to their animal propensities, and who have no higher or holier object than the gratification of their animal appetites. We have the same word twice, at least, rendered in this manner in our common translation. It is said in James, "This wisdom descendeth not from above; but is earthly, *sensual* (or *natural* *psychikos*) devish." Jude speaking of those whom he terms ungodly sinners, declare, "These be they, who separate themselves, *sensual*, not having the spirit." No intimation is given, that this term is applicable to mankind in a state of infancy, or that it describes their natural state or character.—On the other hand, the period of childhood and youth is peculiarly favorable for receiving the things of the spirit of God; the instructions and precepts he has given in his word. Then is the mind most susceptible of those impressions, which the truths of the gospel are designed and fitted to produce. Then is there the least opposition to the genuine influence of Christianity. As yet those evil habits are not formed, which are subdued so much difficulty, that the change is compared to the "Ethiopian changing his skin and the leopard his spots." But when men have corrupted their ways, voluntarily abused or perverted their nature and faculties; when they have indulged their vicious inclinations, and by indulgence converted them into habits; it becomes exceedingly difficult for them to return to the right way. Their aversion to the gospel acquires strength, and they become more and more insensible to their influence of religion and virtue. The course, which they pursue, marks their dislike to the gospel; they undervalue its instructions, promises, and rewards. While this is their disposition, they cannot perceive the value, beauty, or excellence of these truths, which the scriptures unfold.

This leads to a second inquiry, very important to a correct interpretation of this passage. In what respects is the sensual, or vicious man incapable of knowing the things of the spirit of God? i. e. as we may understand it, of apprehending the truths and objects of religion? Has he any want of capacity of knowing all, that it is required of him to know? Is there any natural blindness of understanding, which in the use of appointed means he is unable to remove? The reason of things and the plain declarations or deductions of scripture show, that there is not. He has all the powers of a moral agent, and is capable of performing all his duty. The text, and other similar passages imply no more, than that men, while they remain *sensual*, or *virtuous*, cannot relish the things of religion, cannot love God, and cheerfully perform the duties of piety and morality. There is a strong distaste or indisposition of mind towards these duties. No man can at the same time pursue two courses; or cherish two states of affection, so opposite as those of vice and virtue, of sin and holiness. To choose one of them is to abandon the other. To have a taste for one implies a dislike of the other. He therefore, who prefers to gratify his sinful propensities, cannot, while this is his character, cordially receive the doctrines, cultivate the spirit, or perform the duties of Christianity. This, it may be presumed, will be admitted by all, who consider the subject. But does the text, or any similar passage denote that wicked men have no control over their hearts, dispositions, characters or actions? Does it imply the least necessity, that they remain as they are till some supernatural influence takes place within them? Does it imply, that they are dependant on God for the dispositions of their hearts and the obtaining of their salvation in any different sense from that, in which they are dependant on him for other blessings? This were virtually to deny the moral agency and accountability of man. If it were said the idle man cannot procure the comforts of life for himself or his family, nor can he know the pleasures and advantages of industry, would any one understand from this, that the idle man cannot become diligent, or that he has no control over his own actions? What is said of him relates to him only as an idle man. Whatever may have been his indispositions to labor, whatever difficulties may attend a change of his habits, who can question, that it is still in his power to cease from his idleness, and to acquire the taste and habit of virtuous industry? If we did not believe, that all this was possible, we could not blame his indolence. Never blame a man for a particular course, or action, if we know there is an insuperable obstacle to his doing otherwise. The same principle in its utmost extent is to be applied to this subject. The sensual, or wicked man cannot receive or know, the things, that are revealed by the spirit of God. But does he necessarily remain a vicious man? Has he no power to reform? Is he endued with no capacity to form within himself a different disposition and character? He is not bound with fetters, which he cannot break, and then commanded to walk. The commands of God are reasonable, and require no more than we can perform; they all imply the possession and exercise of our moral powers. His commands are, "Wash you: make you clean: put away the evil of your doing from before mine eyes: cease to do evil; learn to do well." "Make you a new heart, and a new spirit, for why will you die?" "Awake thou, that sleepest, and arise from the dead; and Christ shall give you light." "Repent and be converted. Cleanse your hands, ye sinners, and purify your hearts." Now in view of these commands, let me ask, does God require what man can perform, or what he cannot perform? In other words, are his commands just or unjust? It is not to be supposed, that there can be a moment's doubt upon this subject. The commands of God show with perfect plainness what men ought to do, and what they can do. There is a certainty upon this subject, which resembles the consciousness we have of our own existence, and which by no sophistry or metaphysical reasoning can be diminished.

But perhaps it is asked, are we not dependent on God for a new heart? Undoubtedly we are; but in the same manner, as we are dependant on him for the common blessings of life. Are not all the comforts we enjoy, the fruits of his unmerited goodness? Is there any thing, which we possess, derived from any source, but his rich exhaustless bounty? Do we breathe his air, do we walk his earth, do we exert a thought but by the breathe, and strength, and understanding he has given us? Does any one imagine, that we can procure our sustenance without his agency? There is nothing more absolute and entire than our dependance upon Him; but we are not to separate the gifts of his grace from the bounties of his providence; and let our dependence for the one illustrate our dependence for the other. Our dependence in temporal things does not interfere with the discharge of our whole duty in relation to them. We are able to provide for ourselves in every sense, in which this is required. If we pursue the course which

is pointed out, God will prosper our efforts. We are not able to command a crop of corn into existence—nor is this our duty; but we are able to pursue the method, which divine wisdom has appointed for the attainment of this and other comforts of life. There is a course equally plain with regard to our spiritual interests. We are not able without divine grace to form ourselves to holy dispositions and virtuous habits. But that grace is uniformly granted to them that seek it, and who use the established means of moral and religious improvement.

It is of great importance to our humility and piety that we realize this dependence on God for the assistance of his spirit to form us to virtuous dispositions and habits, which are the indispensable qualifications for future happiness. But it is equally important for us to remember, that this assistance is granted in answer to prayer, and in co-operation with faithful endeavors; that if we diligently employ the means we shall not fail of the end. We must be careful to entertain upon this subject views worthy of God, of his goodness and moral government, and of ourselves, as rational, free and accountable creatures. We are taught from the lips of the Savior, "that if any man will do the will of God, he shall know of his doctrine;" he shall have a practical and saving conviction of Christian truth. This promise of Jesus Christ affords the best illustration of the passage we have been considering from St. Paul; and may guard it from the false interpretation, by which it has been obscured. It teaches us, that there is nothing but sin, that shall darken the light of God's truth in our souls: that it is not our nature as it comes from God, but our vices, our evil habits, and our sensual lives, that confound our moral vision, and give us over to undiscerning minds. "A good life," says the eloquent Taylor, "is the best way to understand wisdom and religion; because by the experiences and relishes of religion there is conveyed to them a sweetness, to which all wicked men are strangers; there is in the things of God, to them that practice them, a deliciousness that makes us love them; and that love admits us to God's cabinet, and wonderfully clears the understanding in purifying the heart. So long as we know God only in the way of man, by contentious learning, by arguing and disputing, we see nothing but the shadow of him, and in that shadow we meet with many dark appearances, the certainty and much conjecture. But when we know with the eyes of holiness, and the intuition of gracious experiences, with an obedient temper, and in the peace of enjoyment, we shall hear what we never heard, and see what our eyes never saw. And then the mysteries shall be opened to us, and clear as the windows of the morning. And this is the meaning of that fine passage of the apostle, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;" and we may add, of that declaration of the prophet, "None of the wicked shall understand; but the wise shall understand."

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[From the Gospel Anchor.]  
A PRACTICAL REFUTATION OF A Favorite Argument.

There is no more common argument brought against the believer in Universal Salvation, than this—that if he were sincere in his religious profession, he would become the author of his own destruction; or to use the popular way of expressing the sentiment, he would cut his throat and go to heaven. It has been in vain urged by the advocate of universal grace, that the same doctrine which insures the ultimate happiness and holiness of the human family, teaches at the same time, the performance of every moral duty, and the abstaining from all those actions which are of evil tendency. It has been in vain urged, that the assurance of our heavenly Father's love and protection, so far from leading to the commission of any rash act, is the strongest possible motive to an humble acquiescence in the divine dispensations of his providence and a willing dependence on him, under all the varied circumstances in life. These arguments, reasonable as they are, avail nothing with the believers in endless misery; but, destitute of the holy feelings of love and gratitude, they contend that if their salvation was clear to their own minds, they would violate the plainest principles of Deity. Eternal punishment may terrify but cannot reform. It rouses the passions but reaches not the affections. St. Paul says the goodness of God leadeth to repentance. Let this theme then, be dwelt upon, and we shall soon behold reformation in society. Endless misery produces despair and self-immolation. It produces evils infinitely worse than those which it proposes to cure. It is indeed evil itself, in the worst form. What! preach the eternal duration of sin and misery to prevent crime. This is like adding fuel to the flame or overcoming evil with evil.—

Add to this too, the idea generally associated with it that wickedness is a happier and more prosperous state than virtue, and we have a doctrine exactly calculated to fill the world with vice and misery. Let the goodness of God and a state of eternal holiness then be the themes employed to produce repentance, and we shall soon see the fruits of righteousness in society.

Religious Inquirer.

Those whose circumstances would not permit them to emigrate and who consequently have remained, appear to cling to life with as much tenacity as their unconverted neighbors, and seem equally afraid of being snatched up to heaven in a hurry. They use an equal quantity of chloride of lime, and abstain from food which they esteem injurious, lest they should be transported unawares to the heavenly Jerusalem. To use a witty expression, which we lately heard, they seem more afraid of going to heaven, than their unconverted neighbors do of going to hell.

These remarks do not apply to the people only, but may be appropriated to the priests with equal truth. We have certain information, that one of the orthodox divines of this city, refused to attend the funeral obsequies of one of his own flock, who died with the Cholera, lest he might take the infection and have to accompany his disciple to the courts above.

From these simple and indisputable facts, we have arrived at the following conclusions. That life is sweet to saint and sinner—that the former cling to it with quite as much tenacity as the latter. That when the saint consents to resign his being, it is from the consideration that he can hold life no longer; and if there were a sufficient prospect held out for his recovery, he would willingly forego the enjoyment of his celestial paradise, and remain as long as possible on this terrestrial ball. When, then, we shall see the saints willingly resigning this life and courting death, we shall be disposed to believe their sincerity, when they affirm that if they were Universalists they would commit suicide—and not before.

## REPENTANCE.

Among the various duties enjoined upon us, is that of repentance. It may be well then that we examine into the meaning of the word, and show the motives that should be urged. Dr. Johnson in an Essay on this subject presents the following views—Repentance is the relinquishment of any practice from the conviction that we have offended God. Few writers perhaps, have done more to correct the moral sentiments of mankind than this celebrated author. He was indefatigable in his labours, and his works will last as long as the language in which they were composed. But whilst we would be the last to disappreciate the extent of his labours we do not feel bound to receive his errors. His theology was taken from the popular systems of the day. His great mind was never led to examine the foundation upon which they rested. This is evident from his definition of repentance. It places the Deity in a point of light wholly irreconcilable with infinite perfection and goodness. It supposes him to be offended with the sins of mankind. A variety of reasons may be offered to show the falsity of such a notion. Both Scripture and reason plainly teach that God is immutable. "God is not a man, that he should lie, nor the son man that he should repent; hath he said, and shall he not make it good?" From this passage, it is evident that no change can be effected either in the character or counsels of God. He cannot therefore, be offended at the follies and imperfections of his creatures. If anger ever dwelt in him, it would dwell there forever, for he is without variableness or shadow of turning.—We believe, therefore, that a better definition of repentance may be given. Repentance is the relinquishment of any practice from the conviction that we have done wrong. Or to present a still more brief definition: Repentance is reformation. A conviction of guilt must first be produced in the mind before reformation can take place: then the wicked will forsake his way and the unrighteous man his thoughts and return unto the Lord, and he will have mercy upon him and unto God who will abundantly pardon.

But what are the means to be employed to bring men to a state of repentance? Endless misery has been insisted on for ages. It has been thoroughly tried, and found wanting. Nothing will ever effectually bring the world back from sin to holiness but a display of the benevolence of Deity. Eternal punishment may terrify but cannot reform. It rouses the passions but reaches not the affections. St. Paul says the goodness of God leadeth to repentance. Let this theme then, be dwelt upon, and we shall soon behold reformation in society. Endless misery produces despair and self-immolation. It produces evils infinitely worse than those which it proposes to cure. It is indeed evil itself, in the worst form. What! preach the eternal duration of sin and misery to prevent crime. This is like adding fuel to the flame or overcoming evil with evil.—

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Religious Inquirer.

Character of Nebuchadnezzar.

We have a particular account of this king in the Bible. And as it is interesting to look at human nature as it shows itself in the great theatre of life, we propose to offer a few remarks on this character. In every individual we shall find vice and virtue, truth and error. In the character under consideration, the first vice that displays itself is pride. Walking through the streets of Babylon, he exclaims in all the loftiness of pride, "Is not this great Babylon which I have built?" This vice always makes man appear foolish in the extreme. It destroys the lustre of every other virtue which he may possess. It is, however, a vice which prevails to a very great extent in our world, and one which is extremely difficult to correct. It manifests itself in a thousand different ways, and generally leads to the most fatal results. But this was not the only fault in his character. He was passionate in the extreme. It destroys the lustre of every other virtue which he may possess. It is, however, a vice which prevails to a very great extent in our world, and one which is extremely difficult to correct. It manifests itself in a thousand different ways, and generally leads to the most fatal results. But this was not the only fault in his character. He was angry with the magicians and the soothsayers merely because they could not relate to him a dream which he himself had forgotten. Passion wholly unmits the mind for action and destroys many of the pleasures of life. It degrades the character and enervates the powers. We forget in what true greatness consists. It does not consist in conquering others or in swaying the sceptre over an extensive empire. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." He who conquers himself then is the greatest hero. To conquer a single vice is greater than to overcome the most powerful enemy on earth. But Nebuchadnezzar sought greatness in riches and power, the same phantoms that have deluded men for ages. With all his other faults, he had too much religion. Let not the reader be startled—let him not think we are opposed to pure and undefiled religion.—But he must remember, that there are two kinds of religion, one is to be cultivated and the other to be destroyed, one is like the deadly viper, and the other like the innocent dove. They are both spoken of by St. James: "If any man among you seemeth to be religious, and brideth not his tongue but deceiveth his own heart, that man's religion is vain. Pure and undefiled religion before God and the Father is this; to visit the fatherless and widows in their affliction and to keep ourselves unspotted from the world." But did Nebuchadnezzar's religion consist in visiting the widows and fatherless in their affliction? No. It consisted in oppression. He persecuted others merely because they would not bow to his idol god. He erected a fiery furnace on purpose to burn them. His religion was false. It consisted, not in doing good, but in doing evil. He had great zeal but it was a zeal that was not according to knowledge.—Such religion has been too frequently manifested in our world. Let us all examine ourselves and see whether we are acting from a persecuting spirit or from the mild and generous spirit of the gospel.

## PRAYER.

Speaking of the duty of prayer, Dr. Blair makes the following beautiful remarks. "To what purpose, it may be urged, is homage addressed to a being whose purpose is unalterably fixed; to whom our righteousness extendeth not; whom by no arguments we can persuade and by no supplications we can mollify?" The objection would have weight, if our religious addresses were designed to work any alteration on God; either by giving him information of what he did not know; or by exciting affections which he did not possess; or by inducing him to change measures which he had previously formed.—But they are only crude and imperfect notions of religion which can suggest such ideas. The change which our devotions are intended to make is upon ourselves, not upon the Almighty.

We know of no author who has expressed our views of this important subject more clearly than this great divine. We wish that such sentiments were more generally received. But we can hardly persuade ourselves that our feeble services have no effect on the Being whom we worship. We forget that he is infinitely good within himself. We admire the language and sentiments of the great apostle on this subject. Speaking of the Almighty before the philosophers at Athens he says, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needeth any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth."

Prayer is designed to amend and improve the heart. Who, for instance, can pray for the forgiveness of an enemy, and not feel the importance of exercising a forgiving spirit towards him? By the expression of our gratitude towards God, we enjoy his blessings better. Surround an ungrateful man with a thousand blessings and he is no happier. It is, therefore, a privilege granted to us by the giver of all good to be allowed to address him; and

we may do this at all times and in all places. How delightful and soothing is the thought amidst the storms and tempests of life, that there is One who never will forsake us. With him we are permitted to hold communion: for he is the 'God of the spirits of all flesh.' Let us then delight in the performance of all the duties which he has required, and we shall find our yoke is easy, and our burden is light.'

## THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, SEPT. 7.

## AN OUTRAGE.

The Utica Magazine relates an account of the conduct of a Presbyterian Clergyman in Binghamton, Broome Co. N. Y. which is even worse than that of Rev. Samuel Arnold of Ossipee, N. H. Nothing but the initials of the clergyman's name is given. It is withheld for obvious reasons. The case is soon to be legally tried. But the facts as they appeared on trial before the Justice are plain and palpable, leaving no room to doubt as to the prisoner's criminality.

The person is a Presbyterian clergyman, (Rev. Mr. S.) who recently removed from Great Bend, Pa. at which place he was Principal of the Female Seminary, to Binghamton. Here he opened a school, having about 70 pupils. On Friday Aug. 3, he gave notice that there would be no school that and the following day. His family consist of a wife and several children, and a step-daughter—the child of his wife by a former husband. This child is fourteen years of age. On Friday morning, he took this little step daughter into a chaise to ride. Having reached the "pine woods," he enticed her to leave the carriage under the pretence of picking berries. When sufficiently separated from the road, he attempted his outrageous purpose upon her person. The child resisted and succeeded in escaping to the road, leaving her bonnet and one shoe in Rev. Mr. S.'s possession behind her, where, meeting a negro man with a wagon, she sought his protection, informing him of the facts. He accompanied her on the road, till nearly reaching the village he succeeded in pursuing her to enter the carriage, under the promise of carrying her home; but in stead of this, carried her in a contrary direction, and, when out of sight, again seized her person, forced her from the carriage and attempted his purpose. He was baffled by the approach of travellers. On the negro's relation of the affair, the Rev. Mr. S. was apprehended and had an examination on Saturday. On the examination of the step daughter, she testified that this was the tenth time he had thus attempted by force to violate her chastity!

On the Saturday previous he fastened her into a room with himself, and threw a piece of iron at her with so much force, that she fainted away under the blow.—On another occasion, by a feigned tale of her mother's illness, he enticed her from her bed at midnight, and holding a carving-knife at her breast, attempted to force her into the yard with him. Her mother hearing the noise, came to them, and he in his rage, knocked her down! On all occasions of these wicked attempts, he threatened the girl with death, if she disclosed his conduct. In the former part of this investigation, the clergyman protested that he was innocent, calling on God to witness his innocence, saying God had always been true to him and would not now forsake him. But at length the testimony was so overwhelming, that he was constrained to acknowledge the whole, and confess that he had meditated this purpose more than a year! during all which time he was one of the most popular and respected revival preachers in the country! He now in jail awaiting his trial.

This Rev. Mr. S. is, of course, a stout opposer of Universalism—it being, in his estimation, a most licentious doctrine. But a few days before his arrest, he forbade the step daughter attending the meeting of Rev. Mr. Doolittle, a Universalist, as he "could not suffer her," he said, "to commit so heinous an offence!" Notwithstanding his guilt, it is said the Presbyterian church tried to *hush up* the matter and *screen* their Pastor from public justice! Had they succeeded, in all probability the wretch would now be loose in society—nay, even a Presbyterian minister in good standing.

We never take pleasure in narrating such things of any persons,—much less of professed ministers of the gospel. It seems but right, however, that such iniquity should be publicly exposed; and especially as the orthodox never fail to *invent* all the stories they can against Universalists, we feel that it is but an act of summary justice, that we should relate the *truth* concerning their preachers.

## THE LORD'S SUPPER.

Some interesting and able arguments have appeared late in the Christian Messenger, written by Br. A. C. Thomas of Philadelphia and Br. T. J. Sawyer of New York, on the question as to the intended perpetuity of the observance of the Lord's Supper in the Christian Church. The former argues against, and the latter in favor of its perpetuity. The following is an extract from Br. Sawyer's last remarks, in reply to Br. T.

It should be borne in mind that the Lord's Supper was instituted at the feast of the passover to which, in some respects, it bears a striking resemblance. The feast of the passover was to be observed by the Jews throughout their generations as "a memorial" of events connected with their deliverance from Egypt. While celebrating this feast with his disciples, Jesus "took bread, and gave thanks, and brake, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you." We cannot, therefore, fully agree with Br. A. C. T. when he says, "I know of no evidence that the last supper, so called, was any thing more than the celebration by Jesus and his disciples, of the Jewish Passover." To us it appears that it was something more; that our Lord gave to the broken bread, and the cup a new and more affecting import than they possessed in the passover. They were no longer to be regarded by his disciples as a *memorial* of events which transpired in Egypt, but as a *memento* of himself. The Lord selected a part of the passover service, and converted it into a rite, beautiful as it is simple, and heart-touching as the memory of a departed friend, which he enjoined upon his disciples.

The *perpetuity* of this rite we think clearly implied in the visible relation it bears to the passover. That was enjoined as a perpetual

memorial. Would not the disciples readily and reasonably infer that this also was to be perpetual? No limitation was either expressed or implied by the Lord—"This do in remembrance of me." How then could A. C. T. say, that "no argument for the *perpetuity* of the outward rite can be drawn from the instructions of the Savior?" The ordinances were instituted; the disciples were commanded to observe it. But because it was not said, *this do forever*, are we left to conclude that the rite was only *temporary*? Had it been designed as *temporary*, would not the nature of the case have required that its limitation should have been expressed? And certainly, so far as the object of the institution is considered we cannot but feel that the rite is now as necessary as in the days of the apostles. If they intended, or found beneficial, an "outward rite," to awaken and fix their memory of one with whom they had associated, whose friendship they had shared, and whose sorrows and sufferings they had seen, surely the same rite may not be useless to us, who, though we have seen him not, yet believe ourselves equally interested with the primitive disciples in the instructions, the promises, the death and love of our common Lord.

So far then as the language of the Saviour at the time the rite was instituted is concerned, and so far as the nature of the case is considered, we believe the *perpetuity* of the ordinance may with safety be argued.

There is but one text, Br. S. says which is relied on as *proof* against his conclusion—viz. (1 Cor. xi. 26.) "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death *till he come*." He admits that the phrase, "till he come," relates to his coming at the destruction of Jerusalem. But he supposes that previous to his coming and before the Jewish polity was overthrown, there was danger of Jewish teachers perverting the original design (a mere remembrance) to a Jewish purpose. Hence the particular need of care in observing it till he came, and the Jewish polity should be destroyed, after which there would be no danger of being misled to abuse this Christian ordinance.

With some pertinency, Br. Sawyer remarks that if we are to say the Lord's supper was not to be obscured after the destruction of Jerusalem, because the disciples were directed thus to show forth the Lord's death till he came at that time, we must also say that the public ministry of the Gospel was not designed to survive that event; seeing it is said in Matt. xxxviii: 20. "Lo, I am with you always even [how long] unto the end of the world"—i. e. the subversion of the Jewish state and religion. The writer contends that if the former expresses a limitation of one, the latter may be of the other.

The subject is an interesting one, and we shall be happy to spread the most important arguments on both sides before our readers.

## MONEY GETTING.

The orthodox Congregationalists do have wonderful luck in collecting money for their sectarian purposes; a power almost omnipotent over the purses of their people. As a sample, we mention the Maine Missionary Society, which is but one among the thousand horse leeches' daughters that is continually crying, give, give.

We have been looking over the Treasurer's report of sums received between June 20th and August 1,

2001—*every day*.

It was published in the Mirror a few weeks ago, and the list fills up four closely printed columns of that corrupt sheet.

By adding the sums together we find, that, within that short period, this single Society has collected out of the people of Maine but a very trifle short of three thousand dollars—about 75 dollars per day, or at the rate of twenty seven thousand dollars per year. This sum will support immense swarms of missionaries all over the state, enabling the Society to force their preachers upon every town at the public expense. With such a pecuniary power, could not the Mahometans do much to make the people of this country followers of the "Prophet"?

Among the donations we notice the following judicious contributions.—"Paul C. Sears, Winthrop, Missionary apple tree, 2.50." "Avails of gold necklace (found) 450." "Avails of an old silver watch, dom. from widow, 3.50." "Avails of a gold ring, 75 cents." "Avails of a breast pin, 1.25." Avails of silver buckle, 75 cts." Really this is "stuffing the goats" liberally.

## YORK, CUMBERLAND AND OXFORD ASSOCIATION.

It was inconvenient for us to attend the meeting of this Association in Gray last week. Though the number of Ministers and Delegates present on the occasion may have been somewhat smaller than usual, we presume this fact is not to be taken as any evidence of a want of engagagement in the cause in that section of our State. We are informed that a good degree of harmony prevailed amongst those present. We rejoice that it was so. The Minutes will be found in another column. They evince an engagagement in behalf of the interests of our cause on the part of the Council, though we could regret to perceive that some subjects were acted upon with which, we conceive, the Association, as such, had, constitutionally, nothing to do. Indeed, we have noticed for some time, (and we take this occasion to mention it for the benefit of all concerned) a departure from parliamentary usage—if we may use such a word as applied to ecclesiastical bodies—in the deliberations and votes of our Councils; a want that arises, probably, from an ignorance of, or an inattention to the Constitutions, and constitutional powers of the Convention and of the Association. We do not choose to be more particular in these remarks. If we have Rules, let us regard them; if those Rules are wrong, let them be amended.

With regard to the case of a ministering brother, we do rejoice, very sincerely, that the Committee which took it into consideration, have found reason to arrive at the conclusion which they have. That the publication through the Intelligencer of that part of the Minutes of the Convention which related to the subject was improper, we never had a doubt. But we must plead not guilty for having been the medium of their publication. They came to us officially made up, and officially ordered for publication. It would be presumption in us, and assuming a fearful responsibility for an editor, to think of altering or mutilating an official document. Had those parts related to ourselves, we should have published them as directed. We publish, as ordered; however disagreeable to our feelings parts of the official article may be. From this rule we never departed. We regretted to see the parts alluded to; it was with disagreeable feelings that we put them in type; but no discretion was left to us, and we deemed it our duty to "follow orders." We say this

much in self-vindication. The Clerk who communicated them, assures us, that he did not feel at liberty to withhold them on his responsibility, without being so directed. They were a part of the proceedings, regularly kept on his records; and his direction, by a vote was, to cause "the proceedings" to be published; no exception having been made in the direction by the Council.

The audiences on the first day, Wednesday, we are informed were not large; but were sufficiently so on the Thursday. Six Sermons were preached, from which we doubt not the congregations derived profitable instruction and edification. We "pray for the peace of Jerusalem, — let us all prosper that love her."

## ALTERATION.

We have been directed to alter the notice published last week, relative to the time of the meeting of the "Penobscot Association of Universalists," and to say that instead of its being held on the third Wednesday and Thursday of Sept. inst. the meeting will take place on the 2d Wednesday and Thursday of October, in Dexter.

## DAY OF THANKSGIVING.

The Editor of the N. Y. Christian Messenger expresses himself favorably of a suggestion that has been made to him from a highly respectable source, that the Universalists of the United States observe some day this autumn as a season of Thanksgiving and Praise to Almighty God for the success which has accompanied the preaching of truth as we understand it during the last half century. He also requests his editorial and ministering brethren to express their views upon the subject.

As one of those included in the request, we are free to say that in view of the prosperity of our cause we have abundant reason for public and private Thanksgiving to Heaven. But we have our doubts as to the expediency of setting apart a particular day—especially in New England—for this purpose. Our holy days in this region are already pretty numerous, and every Autumn our Civil Executives appoint a day of Thanksgiving. This we take to be enough. On that day Universalists can improve the occasion for the purpose suggested. There might indeed be something imposing in the observance of a different day by the whole denomination; but ours is not an imposing religion and hardly needs, we think, a following after orthodox customs. They have "fasted often," this year, let us be thankful all the time.

—We trust that Societies belonging to the Kennebec Association will take care to be well represented in the Council at Bowdoinham next week. True, the great body of Societies are at a considerable distance from the place of meeting this year, but brethren, we must not regard a little distance as a hindrance to our zeal. The orthodox never lag; they "leap stone walls" and take every pains to keep up an organization and concert of action. Let not error run a day's journey while truth is putting on its boots. Has every Society chosen its Delegates.

## FEMALE CHARACTER.

The following remarks of the Editor of the Tribune on the character which females should sustain, we think pertinent and worth preservation.

A certain writer has said:—

"I would ask every lady to read through the book of Proverbs for the express purpose of gathering up every text and putting them together, and ascertaining the sum total, particularly as applied to woman. If she has never thought of this subject, she will be astonished at the varied characters of woman there delineated; and every female on earth may find herself portrayed, whatever she may be. She will find that as wise a man as Solomon considered woman as an important item in the scale of being, that as she was virtuous or not so was her husband respected in the gate, and her household the abode of order."

We are pleased with this script, and agree with the writer that the book of Proverbs furnishes one or two striking descriptions of female excellence. We were always particularly interested in the description of a "virtuous woman," as drawn in chap. xxxi. She deeth her husband good, and not evil all the days of her life: "She worketh willingly with her hands;" she riseth early; she layeth her hands to the spindle, and her hands hold the distaff; she stretcheth out her hands to the poor; "she openeth her mouth with wisdom; she looketh well to the ways of her household, and eateth not the bread of idleness; her children rise up and call her blessed; her husband also, and he praiseth her: Many daughters have done virtuously, but thou excellest them all." We have read many descriptions of female excellence, given in florid and elegant language, but never one so just and so well founded in truth as this.—Such a woman is what Solomon calls, in the 30th verse of the same chapter, "a woman that feareth the Lord."

But in thus describing a "virtuous woman," whose "price is far above rubies," Solomon leaves out the striking traits in the characters of those young ladies who pass in the present day, as prodigies of piety and grace. To be ready at the beck and call of a clergyman to discharge any duties that the interests of a sectarian church may require—to subscribe cred that nobody can understand, and to defend it with all the bitterness of bigotry through life—to rise early in the morning, not to "give meat to her household," but to attend a prayer meeting—to seek the praise rather of a clergyman than of her husband, and to aspire to be exalted in the church as a lady of great zeal and piety, a lover of all the faithful, and a detester of heresy in all its forms, these are the characters of a good young woman in the present age.—But our readers will perceive, that in these things Solomon did not make female excellence to consist. No after describing a "virtuous woman" according to his views of excellence he says, "many daughters have done virtuously, but thou excellest them all." We recommend our fair readers to peruse the last chapter of Proverbs, in order to see what Solomon regarded as the highest point of female excellence.

In all ages of the world cunning and designing priests have endeavored to accomplish their sectarian designs, by the aid of women, more particularly of the young. In this way they have misdirected the energy and influence of the female character. Paul refers to the evil false teachers had brought upon society, when he tells Titus to teach the young women to be sober, to love their husbands to love their children, to be discreet,

chaste, keepers at home, good, obedient to their own husbands," &c. And he puts Timothy on his guard, and urges him to faithfulness in view of the same evils, when he says, "they learn to be idle, wandering about from house to house, (like tract distributors), and not only idle, but *tallers* also, and *busy bodies*, speaking things which they ought not."

1 Tim. v. 13.

May all our fair readers seek to excel in the way pointed out by Solomon.

## PETITION.

A highly respected friend at the East has suggested to us the idea of preparing and publishing in a handbill a petition to be presented to the next Legislature, praying that the rights of Universalists in this State may be protected against any abuse of the judicial prerogative pertaining to their rights of making Oath. We thing favorably of the idea, and may accordingly prepare and publish such a petition for circulation.—We doubt not it would obtain an array of names which would astonish those who now think so lightly of our numbers and rights.

## ANOTHER NEW PAPER.

We have received the first Number of another new Universalist paper called "The Impartialist," commenced in Claremont, N. H. on Saturday last. It is published on a half sheet (weekly) at one dollar per year in advance, by Rev. W. S. Balch. The paper before us is well filled with interesting matter. We wish it success, if that success can be obtained without injury to others, and the mutual satisfaction of all concerned. We know not how it may be in N. H.—There was no paper of our order published in that State.

## YORK, CUM. &amp; OXFORD ASSOCIATION.

The Ministers and Delegates composing this Association met at Gray Corner, Aug. 25th.—After having assembled together in a spacious and convenient hall, the Council was opened by uniting in prayer with Br. Brimblecom, and the following business transacted.

1. Chose Br. G. BATES, Moderator,

2. " Br. A. A. FOLSOM, Clerk.

3. Made choice of the following brethren as a Committee on arrangement for public services: Clement H. Humphrey, Theophilus Stinson, Benjamin Smith, Amasa Fobes, Robert R. Kendal.

4. Chose a Committee on Fellowship and Discipline consisting of the following brethren: Menzies Rayner, of Portland, Amasa Fobes of Westbrook, Seth Stetson of Buckfield.

5. Voted to adjourn until half past seven, Wednesday morning.

Wednesday morning, August 29th, met according to adjournment, and proceeded to business after invoking the Divine assistance in prayer with Br. Rayner.

1. Voted, that the Society recently organized in Minot, be received into fellowship with this Association.

2. That the Society in Sunn also be received into fellowship with this Association.

3. Resolved, that a committee be appointed to inquire whether any, and if any, what alterations, or amendments are necessary to be made to the Constitution of this Association, and report thereon. The following brethren were chosen to compose this committee:—Menzies Rayner, Josiah Dunn, Samuel Brimblecom, George Bates, Albert A. Folsom.

4. Adjourned to meet immediately after the afternoon services.

Met after Public service in the afternoon according to adjournment; present as before, except that, Br. Stetson being sent for from a distance to attend a funeral, was absent during the rest of the session of the association. United in prayer with Br. Woodman.

1. Voted, that when the Association adjourn, it adjourn to meet at Freeport on the last Wednesday and Thursday in Aug. 1833.

2. The Committee, appointed to investigate the case of Rev. B. B. Murray, which was injuriously laid before the Maine Convention of Universalists in June last, and referred to this Association; after due examination, and candid deliberation,—Report. That if unfavorable impressions against the moral and religious character of Br. Murray, on account of the reports which have been in circulation, and on account of what was improperly published in the Christian Intelligencer of July 13th.—Such impressions ought to be corrected publicly. That it does not appear that the Society with which he was connected, ever intended to call the attention of the Convention to the subject, and that in our opinion, Br. Murray merits the general confidence of the brethren.

3. A resolution was offered that there should be a meeting at 1-2 past 7 o'clock on Thursday morning, and a sermon delivered, which resolution after being fully discussed was decided in the negative.

4. Voted, to adjourn until 9 o'clock, Thursday morning.

Met agreeable to adjournment, and opened the council by suppling the throne of grace in prayer with Br. Stevens.

1. The Committee chosen to examine the Constitution for the

## EASTERN CHRONICLE.

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPTEMBER 7, 1832.

In a word, may you go before the people, as the great Apostle of the Gentiles declared he should go unto his brethren at Rome—in the fulness of the blessing of the gospel of Christ."

You must not expect, however, notwithstanding all your virtues, and works of righteousness, but what the finger of scorn will be pointed at you, and the hand of persecution raised against you.

Those who trust in the living God as the Saviour of all men must expect to bear reproach, and be every where spoken against. But, Brethren, be of good courage. Faint not, but remember the comforting words of your blessed Redeemer; "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake: Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

You that were present, know, and those who were not will perceive that one of our beloved Brothers in the Ministry has been arraigned before the Association on account of certain reports in circulation deleterious to his moral, and religious character. But as will be seen by the Minutes no proofs in favour of these flying reports appeared, and no authority for their introduction into the last Convention, whatever. It is hoped for the future that the charges brought against us by our enemies will suffice, without attempting to chasten one another unauthorised, through plea of faithfulness.

Brethren and Friends throughout the order, may you all follow after righteousness and pursue peace with all men. May the several Societies in our State procure the labors of faithful ministers in order that they may "grow in grace, and in the knowledge of our Lord," as well as increase in numbers; and to this end may they have respect unto the wants and necessities of their preachers, by furnishing them wherewith to live comfortably while they tarry here below.

In fine, discharge these duties (both Ministers and people) towards God, and men which devolve upon you in the character of a Christian; and may the Supreme Magistrate of heaven and earth bless you and build you up in the most holy faith, and prepare you to live well, to die in peace, and in the "times of the restitution of all things" gather you with all the purchased possession into the heaven of eternal blessedness, there to enjoy an unending association with angels, and archangels, seraphims and cherubims around the throne of the Great God and Father of the spirits of all flesh.

A. A. FOLSOM.

## ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

## APOSTROPHE TO DEATH.

Hail, thou Spirit invincible, mysterious, unconquered, and by man, unconquerable! Fearful in thy mein—dread and formidable in thine approach—Sure in thy cruel aim, and rejoicing only in the destruction of thy victims. I would invoke thy presence, and speak of the desolation caused by the work of thine hand. I would meditate on thy ways and learn wisdom. Believing thy character to be unchangeably the same in cruelty and relentless—soliciting of thee no cheering look—expecting from thy stern utterance to hear no note of exultation save that raised over the falling of myriads of our race beneath thine iron stroke—I would speak freely! I am not pleased with thy presence, neither do I solicit a conference with thee as one to be desired; yet do I not fear thee, or shrink back at thine approach. I am convinced that the more art meditated upon by the mind of man with seriousness and a just motive, the less odious will be thy name, and the least consternation will thou bring with thee when approaching in the strength of thy power and might. Yes—thou hast a tendency to humble the curst pride and self-sufficiency of man—to prostrate his unholy and ambitious aspirations—telling him in a voice which he cannot fail to hear, that ere he would "take Heaven by storm" and dethrone Omnipotence, he might do well to consider that he is even a perishable worm of the dust!

Terrible and mighty Oad! Thy catalogue is swelled with the black record of human anguish and despair, and thine innumerable ravages are marked out over the wide earth from the beginning of ages! Thou hast breathed upon the sons of men and they have fallen—thou hast stretched out thine arm, and life, and beauty, and health and loveliness have withered and disappeared! Shall I ask where are those whom ages past have seen living in the fresh glow of strength and enjoyment? Shall I ask for the myriads of that busy throng who once trod the princely halls, "cloud-capt towers," and shining streets of Babylon, Nineveh, Jerusalem, Athens, Palmyra and Carthage? Alas! their glory has departed—their splendour is blotted out—and thou art holding them in thy dark and dreary prison-house! Do I ask for ancestors—for those of other days, of whose posterity we are the children's children—for fathers, mothers, kindred, lovers, friends? The places once filled by them are vacant—they are gone—and thou sayest in silent accents "they are mine!" Impressive thought! Did not their light of life shine with a vivid brightness—and yet how soon didst thou extinguish it. Ours now burns undimmed, yet wilt thou blot out its radiance!

Then hail! thou invincible Spirit of darkness and despair—thou unrelenting potentate of the Silent Sepulchre! Thy presence is indeed awful, yet will I speak to thee! Thy coronet is studded with the mouldering relics of the tomb, and thy sceptre of unlimited sway bears upon it the insignia of human glory forever prostrated! Thy shield is embazoned with the emblems of destruction—and around thy massive throne of ruined empires, the dark and muttering thunder-clouds of desolation roll their angry forms? I would approach thee, and bow in submissive awe—I would be thy subject—but never swear to the allegiance—lest the vow should be broken, and its swearer free from thine iron grasp. For thy mighty sway is bounded, and thy reign cometh to an end! The myriads of thy vanquished foes who now lie beneath thy feet, shall rise in dread array against thee, and in a moment, in the twinkling of an eye, at the sound of the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed! Then will thy ghastly tread cease to be heard, and thy name be forever obliterated from the archives of eternity!

CYRUS.

## THE CHRONICLE.

"And catch the manners living as they rise."

GENERAL ELECTION.—The election of a new Legislature, consisting of one Governor, twenty-five Senators and one hundred and eighty Representatives, will take place in this State on Monday next.

CHOLERA. The alarm on account of the Cholera appears to be rapidly subsiding in all parts of the Atlantic States—particularly in New England. Hitherto the people of these latter states have abundant reason for thanksgiving to Almighty God, that he has so favorably stayed the pestilence from doing its destructive work amongst us. There have not been but about a dozen cases of Cholera in all New England—embracing a population of about two millions.

In New York and Philadelphia the disease has nearly disappeared,—so much so that the Boards of Health have ceased publishing daily reports.

WILLIAMSON'S HISTORY. A correspondent remarks, that from a cursory inspection of Mr. Williamson's History of Maine, he is induced to believe that it will prove a valuable acquisition to the literature of our State. The historian has certainly evinced much of patient industry in his researches, and has succeeded in collecting a mass of information, not before generally known. The subjects appear to be methodically arranged, and written in a style neat and perspicuous. To those who are desirous of acquiring a thorough knowledge of the origin, rise and progress of our State and its institutions, this work may be safely recommended as a valuable auxiliary.

## Cholera Record.

NEW-YORK.—The commercial Advertiser says:—"As the Board of Health have come to the determination to make no more daily reports, we presume it to be their wish that the list of interments should only be published weekly; a course which seems decidedly preferable to keeping up excitement from day to day when there is no longer any general cause of alarm, except from imprudence in diet and the general filthiness of the city."

Among the deaths by Cholera, in New-York city we notice Mr. Arthur Wattis, of the firm of G. & A. W. aged 23; and Mr. Thomas Austin, street inspector.

Mr. Van Wart, one of the keepers of the Sing Sing State Prison died on Monday last of cholera.

In Albany, on Wednesday last, new cases 7, death 1. 17 cases and 11 deaths at Buffalo in four days, ending August 24th.—In Paterson, last week, 30 cases, 18 deaths—and in Manchester, 14 do, and 8 deaths.

In Philadelphia, on Wednesday last, new cases 20, deaths 4, cured 12, remaining 126. Total from commencement 2179 cases, 739 deaths.

In Wilmington, Del. on Monday last, 3 deaths.

In Baltimore, 28th August, deaths 12—whites 8, colored 4. Deaths during the week ending on Monday, 178, of which 121 were by cholera.

The whole number of cases which have occurred at Cleveland, Ohio, are 19, deaths 9.

NEW YORK.—The whole number of cases of cholera, reported by the Board of Health, including Harlaem, Yorkville, &c. since the commencement of the disease, July 3, to Aug. 29, were 5,792, and 2,166 deaths. The City Inspector during the same period, has reported 2,841 interments of the same disease.

On Thursday last, 3 deaths by cholera in Philadelphia. On Wednesday, in Baltimore, 15 deaths. On the same day, in Washington City, 1 death. On the 24th, 25th, 26th, Norfolk, 25 deaths—27th, none.

There were but 5 cases and 3 deaths at Albany on Thursday last. The wharves and streets were beginning to assume their wonted appearance of bustle and activity, and travel was getting back into its usual channel.

There were 59 deaths at New Orleans week ending 11th inst; on the 11th, there were 14 deaths. The yellow fever, nor cholera, were not said to be there.

A letter from Natchez, dated August 2, says, "We have had the Asiatic Cholera among our blacks—at least many cases attended with violent spasms and all the other symptoms."

The Providence Journal of Thursday says: "The Ordinance of the City Council, imposing a fine on persons coming into this city from places infected with Malignant Cholera, was yesterday repealed. Our intercourse therefore, with New York and all other places, is once more free. The Quarantine regulations remain as they did before the Cholera appeared in New York. All vessels arriving at our port will be boarded by the Health Officer; and if the crews and passengers are well, will be permitted immediately to land."

Melancholy Occurrence.—Mr. Henry Goodrich, a respectable citizen of Casadaga village, in this county, aged about 30, came to an untimely death while engaged in the digging of a well. He had progressed to the depth of about 20 feet with curbing, and descended (two or three men in his employ declining to go down) to ascertain whether he would dig any farther, or commence stoning, and while down a small quantity of earth fell in up to his knees; from this he extricated himself, when immediately more came in which again buried him up to his knees and before he could extricate himself from this, more came down that reached to his middle, and while in this situation a rope was let down, which he fastened around him, and those above attempted to draw him up by the windlass; but he cried out that they would pull him in two and requested them to desist pulling, when presently a large quantity of earth caved in and buried him entirely under about a foot. It is supposed that the large quantity that came in last, broke his neck, and that he died instantly, as his neck was found to be broken after he was got out. The accident occurred about two o'clock in the afternoon, and he was not extricated until one o'clock the next morning. From the time however that it began to save until it covered him was not over ten minutes: and the failure to extricate him with life was thought to be owing to those with him losing much of their presence of mind at the critical moment. His funeral obsequies were attended on Saturday last by a very large concourse of friends and neighbours.

Fredonia, Chautauque Co. Censor.

PATENT INVENTIONS. The Journal of the Franklin Institute contains among the list of patents for February last, the following:

1. A machine for washing and separating gold from earthy matters. This is the first of the kind that has issued from Georgia, though all the auriferous States had before sent in their inventions. 2. A cheese press—from New-England, of course. 3. A fuel-saver and economical house-warmer. 4. An improvement in the duster for cleaning rags. 5. An improved tobacco press. 6. A churn. 7. A pump, or "a labor-saving rotary purchase." 8. A washing machine. 9. A mode of fastening handles on hoes, &c. 10. A process of bleaching bay-berry wax, &c. 11. A shingle-sawing machine. 12. An improvement in percussion gun-locks. 13. A portable horse power. 14. A cane ride, or a deadly weapon in a walking-stick,—and 18 other patents.

## TO CORRESPONDENTS.

Our worthy friend who is preparing some articles for the Intelligencer, on the "duties of Editors, Ministers and Laymen," is assured that the reception of them would be peculiarly gratifying to us. We trust they may be forth coming.

## APPOINTMENTS.

The Editor expects to preach in the new Meeting House in Pittston next Sunday.

Br. Z. Thompson will preach next Sunday in Wilton.

Br. N. C. Fletcher will preach next Sunday in Union.

Br. Geo. Bates will preach next Sunday in Turner.

Br. Jeremiah Stoddard will preach in West Liver-

more a week from next Sunday.

Br. Seth Stetson will preach in Buckfield next Sun-

day.

Br. E. Wellington will preach in Belgrade Sunday after next, (Sept. 14.)

Br. N. C. Fletcher will preach in Thomaston on the 3d Sunday in this month; in Lisbon on the 4th Sunday, and in Bristol on Sunday the 20th inst.

Br. D. Fobes will preach in Readfield next Sunday.

Br. George Bates will preach in Norway a fortnight from next Sunday.

The Editor has an appointment to preach in Wintrop a week from next Sunday.

Br. E. Wellington will preach in Turner a week from next Sunday.

Br. Seth Stetson will preach in East Monson on Sun-

day Sept. 16.

Br. E. Wellington will preach next Sunday in Nor-

way.

Br. John G. Adams will preach in Exeter, N. H. next Sunday.

Br. Thomas F. King will preach in Dover, N. H. next Sunday.

Br. J. K. Fulmer will preach in Albion on the 3d Sunday in Sept.

Br. G. P. Leonard will preach in Knox new Meeting House next Sunday.

Br. Moses McFarland will preach in Vassalborough Sunday after next, Sept. 16.

Br. S. Farrar will preach in the Town house in Unity on the 3d Sunday in this month.

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The Penobscot Association of Universalists will hold its annual Session in Dexter on the second Wednesday and Thursday, being the 10th and 11th of October.

## MARRIED.

In Hallowell, on Tuesday morning last by William A. Drew, Dr. JOSEPH MERRILL of Lisbon, to Miss MIRIAM SMITH, daughter of Capt. Isaac Smith of Hallowell.

In Vassalboro', Mr. John Roberts, Jr. to Miss Sophia Percival.

In Thomaston, Mr. Robert S. Stockbridge, of Cas- tine, to Miss Mary S. Moosman; Mr. Beder Fales to Miss Nancy F. King; Capt. Henry H. Fales to Miss Meleah R. Butler.

In Bath, Mr. Argalius Pease, of Farmington, to Miss Ruth, daughter of Mr. John Masters.

In Prospect, David Greeley, Esq. of Portland to Mrs. Hannah H. widow of the late Rev. Dr. Smith, Professor in the Theological Seminary, Bangor.

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## DIED.

In this town, William, aged 18 months, son of Mr. John Seaver.

In Litchfield, August 28th, after a long and distressing sickness, Mr. Andrew Blake, aged 64 years—for- merly of Brunswick. He had for many years been a respectable member of the Baptist Church in Litchfield.

In Norwalk, Conn. 3d inst. on board schr. Congress, Mr. Oliver Fribble, of Belfast, Me.

In Newburyport, Mrs. Caroline, aged 30, wife of Hon. Caleb Cushing, and daughter of Hon. Judge Wille.

In Princeton, N. J. Aug. 24, Dr. S.—, of Pennington, he was seized with the cholera on Monday night, and on Tuesday, when in a collapsed state, he was married to Miss W—g, to whom he had been engaged for some time past, in order that she might inherit his property.

In Kennebunk, on Friday last, Mr. Clement Men- don, of Dover, N. H. aged 27.

On the 25th August, on her passage from Bangor to Boston, where she was going to visit her friends, Mrs. Elizabeth Davis Grant, wife of Joshua Grant, painter, of Bangor, aged 27.

In Livermore, on the 28th ult. Davis Washburn, Esq. aged 40 years, after a lingering sickness of many months. He had been sensible for some time that his earthly journey was drawing to a close and spoke of it with calmness and composure. He was very much resigned to his fate, was willing to live and willing to die, trusting with humble but fearless confidence, in the goodness and mercy of God, the Judge and Disposer of all things. He had a widow, who is the sister of the late Mrs. Bretton, and four sons, with numerous relations and friends to lament the loss. He was an affectionate husband, a kind father, a good neighbor and a valuable citizen.—Rev. Stetson, (for whose piety and exemplary moral deportment he had great respect,) preached at his funeral, an affectionate and solemn discourse from the following text viz.—"Man goeth to his long home."

—

In Livermore, on the 25th inst. very suddenly, Mrs. Elizabeth Ann, wife of William H. Bretton, Jr. Esq. aged 27 years. It is impossible to describe the sensations produced by this afflictive dispensation of Divine Providence. The surviving husband and three infant children have sustained a loss which can never be repaired; but they are not the only mourners. The loss is felt beyond her own household. To do justice to her memory would require an able hand than that of the writer of this article. She was born at Taunton, (Mass.) on the 5th day of February, A. D. 1805,—and was well educated at that place.

Since her marriage in Sept. 1824, her residence has been in this town. She had a serene, thoughtful, in- telligent mind, was modest and unassuming in her manners and possessed much of that "charity which suffereth long and is kind." She never made a public profession of religion, but was nevertheless, in the fullest sense of the word a *practical Christian*. Liberal and kind in her feelings and averse to angry disputations, she always endeavored to cultivate a spirit of charity towards those who entertained different and more limited views of the goodness and mercy of God than herself—and it was matter of surprise and grief to her that all professed and acknowledged christians, bound to the same haven of rest, could not unite and commune at the same table of our Great Redeemer.—Rev. Bates preached at her funeral an interesting discourse from the following words, viz: "Let not your heart be troubled," &c. endeavoring to comfort the mourners and prepare the living to meet their departed friend in a happier and better world. A large and attentive concourse of people, by their tears and their grief bore testimony to the worth of the deceased.—Such a scene of solemn, heartfelt mourning has never been before witnessed in that neighborhood.

Livermore, August 20. [Communicated.]

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## MARINE JOURNAL.

FORT OF G

## MISCELLANY.

## YOUNG AFFECTIONS.

Somebody has very prettily said,

"There are a thousand beautiful things  
Wreathed round the young heart's imaginings."

If then sensitive hearts and bright eyes  
and young affectionate bosoms can gather  
to a bridal festival and witness the giving  
away of early love and the yielding up of  
warm hearts affectionate desires of two  
young beings to each other, and not have  
their spirits stirred up within them, we pity  
the unnatural dulness of their sensibilities.

Temporal happiness comes from different  
sources and is generated by different causes;  
the passion of wealth gives competence  
and ease to one, and the existence of power  
confers joy on another; the pleasure of  
intellect delights the fancy and taste of one,  
and gratification of the senses satisfies  
the wants of another; the practice of  
cold seclusion and hard austerity and  
chafing down of the affections suit the  
habits and inclinations of one, while the  
refinement of society and a reciprocation  
of the heart's melting tenderness and love  
diffuse a halo of luxuriant light and  
delicious joy around the existence of others.

There are some scenes in this world  
which light up the fire of the eye, quicken  
the sluggish throbings of the heart, and  
make the current of the affections move  
on with new emotions and a rapid intensity  
of fresh delight. To witness the con-  
summation of long indulged hopes and a  
fulfilment of those delirious joys, which  
have wearied the heart with protracted an-  
ticipation is one of these; we love to look  
in upon the young bride, with her fair form  
and timid demeanor and beautiful attire—

to see her with flushed cheek and down-  
cast eye and full throbbing bosom, stand  
up before the holy man of God and this  
world's friendship, and blushing yield her  
gentle assent to proffered vows of fidelity  
and love; to look again and see her go  
away from the parental roof, and throw  
herself upon the promised kindness and  
protection of another, confiding with such  
generous confidence in the pledges of de-  
votion and love which he has so warmly  
lavished upon her; and then we behold  
her go out from parental guidance and re-  
straint, from a father's sustaining arm and  
the tender solicitude and anxieties which  
agitate and fill a mother's bosom, and  
thrust her all, her whole happiness, and  
existence in the hands of another; yea,  
she hazards life and infinitely more than  
life on the casting of a die, and God only  
knows how miserably it may terminate or  
how happily it may end. Yes, we love to  
look in upon a scene like this, and fancy  
the young dreams of felicity and bliss  
which are weaving themselves around the  
hearts of these fond beings, and then go  
away and ponder upon the changes which  
may come over them—of the clouds and  
storms which may break in upon their hap-  
piness and overshadow and darken the  
bright and beautiful expanse of their  
future existence.

We know that the character may be  
pure, the disposition gentle, the deport-  
ment kind, the heart and principles elevat-  
ed, and yet the vicissitudes of life and its  
temptations, and the wearing away of its  
toilsome labor and perplexities, change en-  
tirely our characters, and all that made us  
most attractive and prepossessing in the  
eyes of friends, and those who are most  
devoted to us and love us best may be an-  
nihilated and destroyed. We cannot tell  
what obstacles will fill up our path and  
prevent our successful progress onward in  
temporal and pecuniary matters; we know  
not what new trait of character may be de-  
veloped, nor how those which have al-  
ready been exhibited will deport them-  
selves under new trials and varied discipline  
and restraint. We cannot know, either,  
whether the tendrils of other hearts will  
wind into the rugged recesses of our own,  
and there unalterably remain through  
prosperous and adverse circumstances or  
not; nor can we tell whether the disposi-  
tion and the temper will be flexible, and  
yield to the little caprices of taste, and al-  
lay passion and subdue stubbornness of  
feeling, and promote love and concord  
and mutual forbearance and forgiveness,  
or not. In fine, we cannot fully know  
ourselves, our natural propensities and  
characters and the restraints our passions  
and affections are under, until they yield  
to the healthy discipline of experimental  
knowledge. The propensities of love is  
one of the first and best in our nature, and  
we see no reason why it should be clothed  
with so much mysticism and wrapped up  
with so much awkward embarrassment  
and restraint. There is in every bosom a  
fund of tenderness and affection, which  
as it is developed, seeks assiduously to find  
out some object upon which to bestow it-  
self; the heart and the external senses are  
constantly in search of this object—for  
some one who will take it and give us back  
a full equivalent—and until it is found,  
there is a painful void existing in the bo-  
som which comes over the heart sometimes  
with almost unutterable sadness.—

Without this sympathetic object, to lavish  
an excess of kindness upon, the tenderest  
and best feelings wither, the finest affec-  
tions dry up and are wasted away, and the  
warm emotions of the heart, finding no  
sympathy, no response in any other bo-  
som, come thronging back upon the soul  
with sickening sensations of our utter lone-  
liness and desolation. But when the ob-  
ject is discovered, when that being is found  
out, whose pulse beats quicker at our ap-  
proach and whose affections warm into  
life and glow upon the cheek in our pres-  
ence, and linger and droop away with sick-  
ness of heart and dreariness of feeling at  
our absence; when the eye lights up with

gladness and joy, the bosom throbs with a  
delicious fulness of delight and the heart  
can scarcely sustain the delirious excess  
of its strange emotions: when the lip quivers,  
the voice falters, the bosom swells, and the heart  
overflows, as it pours forth  
its eloquent and deep-felt emotions, we  
may then have some conception of that  
unutterable bliss which the affections are  
constantly and assiduously seeking to find  
and obtain.—*Newhamp. Cour.*

Dr. Phileo, the editor of the Galenian,  
who it seems accompanied General At-  
kinson in the pursuit of the main body of  
Indians under Black Hawk, gives the fol-  
lowing details of operations, and of the last  
battle fought on the banks of the Mississi-  
ppi. He says, under date of the 6th of  
August—

"Having just returned from the war, we  
have it in our power to impart some cheer-  
ing intelligence.

"The whole army under Gen. Atkinson,  
embracing the brigades commanded by  
Generals Henry, Posey and Alexander; and  
squadron under command of Gen. Dodge,  
all crossed over to the north side of the  
Wisconsin at Helena, on the 28th and 29th ult.  
They took up a line of

March in northerly direction, in order to  
intersect the Indian trail. At the distance  
of about five miles the great trail was dis-  
covered, leading in a direction N. of W.  
towards the Mississippi, and supposed to  
be about four days old.

"Gen. Atkinson seeing the direction of  
the enemy, knew well that it would require  
all diligence and expedition to overtake  
them before they would cross the Mississi-  
ppi, and hence commenced from that  
time a forced march; leaving all baggage  
wagons, and every thing else which was  
calculated to retard the pursuit.

"The country through which the en-  
emy's trail led our army, between the Wis-  
consin bluffs and the Kickapoo river, was  
one continued series of mountains. No  
sooner had they reached the summit of  
one high and almost perpendicular hill  
than they had to descend on the other side  
equally steep to the base of another.—  
Nothing but a deep ravine, with muddy  
banks, separated these mountains. The  
woods, both upon the top of the highest  
mountains, and at the bottom of the deepest  
hollows, was of the heaviest growth.—  
The under bushes were chiefly thorn and  
prickly ash. This is a short description  
of the route, and shows the difficulties of  
the pursuit. Notwithstanding all this, our  
army gained on the enemy daily, as ap-  
peared from the enemy's encampments.  
The tedious march thus continued was  
met by our brave troops without a murmur;  
and as the Indian signs appeared more re-  
cent, the officers and men appeared  
more anxious to push on. On the fourth  
night of our march from Helena, and at an  
encampment of the enemy, was discov-  
ered an old Sac Indian by our spies, who  
informed them that the main body of the  
enemy had on that day, gone to the Mis-  
issippi, and intended to cross on the next  
morning, August 2d. The horses being  
nearly broken down, and the men nearly  
exhausted from fatigue, Gen. Atkinson or-  
dered a halt for a few hours, (it being af-  
ter 8 o'clock,) with a determination to  
start at 2 o'clock for the Mississippi, about  
ten miles distant. At the precise hour,  
the bugles sounded, and in a short time  
all were ready to march.

"Gen. Dodge's squadron was honored  
with being placed in front, the Infantry fol-  
lowed next, General Henry's brigade next,  
Gen. Alexander's next, and Gen. Posey's  
formed the rear guard.

General Dodge called for, and soon re-  
ceived, twenty volunteer spies to go ahead  
of the whole army.

In this order the march commenced.—  
They had not, however, gone more than  
five miles before one of our spies came  
back, announcing their having come in  
sight of the enemy's picket guard. He  
went back, and the intelligence was quickly  
conveyed to General Atkinson, then to all  
the commanders of the brigades, and the  
celerity of the march was instantly in-  
creased. In a few minutes more the fir-  
ing commenced about 500 yards ahead of  
the front of the army, between our spies  
and the Indian picket guard. The Indians  
were driven by our spies from hill to hill,  
and kept up a tolerably brisk fire from  
every situation commanding the ground  
over which our spies had to march; but be-  
ing charged upon and routed from their  
hiding places, they sought safety by re-  
treating to the main body on the bank of  
the river and join in one general effort to  
defend themselves there or die on the  
ground.

Lest some might escape by retreating  
up or down the river, Gen. Atkinson very  
judiciously ordered Gen. Alexander and  
Gen. Posey to form the right wing of the  
army, and march down to the river above  
the Indian encampment on the bank, and  
then move down. Gen. Henry formed  
the left wing, and marched in the main  
trail of the enemy. The U. S. Infantry  
and Gen. Dodge's squadron of the min-  
ing troops marched in the centre.

With this order our whole force descended  
the almost perpendicular bluff, and came  
into a low valley, heavily timbered,  
with a large growth of under brush, weeds  
and grass. Sloughs, deep ravines, old  
logs, &c. were so plentiful as to afford  
every facility for the enemy to make a  
strong defence.

General Henry first came upon and  
commenced a heavy fire which was returned  
by the enemy. The enemy being routed  
from their first hiding places sought others.  
Gen. Dodge's squadron and the United  
States troops soon came into action, and

with Gen. Henry's men, rushed into the  
strong defiles of the enemy, and killed all  
in their way, except a few who succeeded in  
swimming a slough of the Mississippi,  
150 yards wide. During this time, the  
brigades of Generals Alexander and Po-  
sey, were marching down the river when  
they fell in with another part of the en-  
emy's army, and killed and routed all that  
opposed them.

The battle lasted upwards of three hours.  
About fifty of the enemy's women and  
children were taken prisoners, and many,  
by accident in the battle, were killed.

When the Indians were driven to the  
bank of the Mississippi, some hundreds of  
men, women and children, plunged into  
the river, and hoped by diving, &c. to es-  
cape the bullets of our guns; very few,  
however, escaped our sharp shooters.

The loss on the side of the enemy, nev-  
er can be exactly ascertained, but accord-  
ing to the best computation, they must  
have lost in killed, upwards of one hun-  
dred and fifty. Our loss in killed, and  
wounded was twenty-seven.

Some had crossed the river before our  
arrival, and we learn by a prisoner, that  
Black Hawk, while the battle waxed warm,  
had stolen off and gone up the river on  
this side. If he did, he took nothing with  
him; for his valuables many of them, to-  
gether with certificates of good character,  
and of his having fought bravely against  
the United States during the last war, &c.  
signed by British officers, were found on  
the battle ground.

It is the general impression in the army  
and at this place, that the Sac would be  
glad to conclude a peace on almost any  
terms we might propose.

**BREAD.**—Most people are fond of bread  
mixed with milk, but many inhabitants of  
villages and cities are not able to procure  
it, not keeping cows, and the cost of milk  
by the quart being often too expensive to  
allow them the use of it. The following  
cheap substitute for milk, renders the  
bread such a perfect imitation, both in  
taste and tenderness, to the milk mixed,  
that the nicest connoisseur would not detect  
the difference. The secret is simply this:  
to good emulsions or yeast, and suffi-  
cient warm water to mix a batch of six or  
eight common sized loaves, add as much  
sweet hog's lard as a table spoon will lift,  
or say three or four ounces, which must  
be intimately mixed, and well baked.—  
The extra cost is not more than two cents;  
the bread keeps longer, is sweeter, without  
crust, and to our palate superior, when a  
little stale, to any kind we have ever  
eaten.—*Genesee Farmer.*

**Very Singular.**—We see it noticed, says  
the Hagerstown Free Press, in one of the  
western papers, as a curious circumstance,  
that every blade on the stalks of oats of this  
year's growth had on it the letter B. We  
had the curiosity to examine several and  
found it to be true. The paper to which  
we had reference, says that this freak of  
nature had created some alarm, inasmuch  
as the knowing ones had found out that  
the letter was the initial of Blood and  
Black Hawk.

[What need have the poor souls to bor-  
row so much trouble? Instead of believing  
it to be a forerunner of ill, why not take  
it for granted that Beef, Bread and Butter  
are to be abundant, and ordain a day of  
thanksgiving accordingly?]

## HISTORY OF HATS.

At a recent meeting of the Society of  
Antiquaries, J. A. Repton, Esq. com-  
municated a very curious and interesting pa-  
per on the history of HATS, accompanied  
by eight sheets of drawings of hats and  
caps, in an infinity of shapes and fashions,  
from the time of Richard II up to 1731.  
He observed, the name, hat, was derived  
from a Saxon word, meaning a covering  
for the head, in which general sense it had  
been used by early authors, and applied  
to the helmets of steel.—Hats and caps  
were anciently made of felt, wool, fur,  
silk, straw, and various other materials,  
and were as diversified in their colors.  
In the time of Elizabeth, the common  
people generally wore woolen caps; and  
some acts were passed in her reign to en-  
courage the manufacture of them.

The broad brims were introduced by the  
cardinals to the scarlet hats, and followed  
by the clergy. The inconvenience of the  
broad brim all round, caused the turning  
of one side up, and at last, turning up  
three sides introduced the cocked hat.  
The broad crowned hat was first

worn in the time of Elizabeth, and de-  
clined in the reign of Charles II. Mr.

Repton then noticed the ornaments of hats,  
such as feathers, brooches, and bands.  
Henry VIII., is described, on his entry  
into Calais, as wearing feathers from In-  
dia, four feet long; and men wore feathers  
in their hats as late as the reign of Queen Anne.

In the London Spectator, we find thus  
noticed among a collection of mechanical  
curiosities, the Steam-cannon of our Perkins.

Mr. Perkins may be considered in the light  
of a benefactor of his species inasmuch as  
his wonderful improvement in the art of kil-  
ing must lead to the abolition of war. To  
give some idea of the powers and capabili-  
ties of this engine, let the reader fancy a metal  
tube of any given calibre, connected with  
a compact steam apparatus of proportionate  
power, and moveable at pleasure in any di-  
rection by means of a universal joint. With  
one fourth additional force to that of gun  
powder it will propel a stream of bullets with  
the force of a musket or canon ball at the rate of seventy  
eight in four seconds, for any length of time  
which the steam power may be kept up.—  
Nothing mortal, or that is made by mortal

hands, can stand against such a resistless at-  
tack. One gun is in itself a battery in per-  
petual and incessant action moving horizontal-  
ly or vertically, sweeping in a semicircular  
range, and pouring all the while a continued  
volley of balls with unerring precision when  
directed point-blank. Two of these guns in  
a ship would sink any vessel instantly;  
and what force could pass by such a battery  
on land? The very appearance of one on  
the field of battle, would clear it of living be-  
ings, either by putting them to flight or to  
death. The gun is fired every half hour;  
and it is fixed so that the balls can only hit a  
target at the other end of the room. The  
noise it makes in firing is little more than  
that caused by the rush of column of  
steam from a narrow aperture, with the ad-  
dition of the noise of the balls hitting the  
target. Strange to relate there is not the  
slightest danger to alarm the most timid fe-  
male. It is curious to see a small tube of  
polished steel spitting (for that term is most  
expressive of its action) forth a shower of  
bullets and steam without the least apparent  
effort.

Besides this extraordinary and beautiful  
piece of mechanism, there are other speci-  
mens of the ingenuity of the inventor, Mr.  
Perkins, which we can only enumerate.—  
Apparatus illustrating his new mode of evap-  
orating fluids in open vessels, and of gener-  
ating steam under pressure; for compressing  
air; for generating heat by means of friction  
applicable to the fusion of metals, &c. A  
new paddle-wheel for steamboats, by Mr.  
Perkins, and Mr. Holdsworth's revolving  
rudders, are shown in action by working  
models of steamboats that propel themselves  
round tanks of water, &c. &c.

**Spontaneous Combustion.**—A case of Spontane-  
ous Combustion occurred this morning,  
that threatened for a minute vast destruction  
of valuable property. The closet in which  
the paint and oil are kept at Mr. Boshier's  
large Carriage Factory, on the Maine Street,  
having been smeared with the linseed oil of  
the paints, suddenly ignited, and burst out at  
early dawn this morning, in a fierce blaze, as  
if a match had been put to a magazine of gun  
powder, or lightning had struck it. The fire  
bell, (within a 100 yards of the shop,) sounded  
the alarm on the instant—but the citizens  
who arrived first at the scene of action, saw  
only the cloud of smoke passing slowly off in  
the calm of the morning, and being led by  
the strong scent of burnt oil, to where the fire  
had been, on entering the shop, and  
mounting to the room it had been in, the  
crisped closet and scorched roof, were the  
only traces of its existence, that presented  
themselves, with two or three of Mr. Boshier's  
workmen, who had put the fire out, gazing  
in astonishment at each other, that such a  
threatening fire should have been so easily  
subdued.

Mr. Boshier had fortunately had the City  
Water introduced into his shop. The pipe  
was in the porch of the third story, at the door  
of the painting-room, where the fire broke out  
—and some barrels were standing there filled  
with water.

Since writing the above, we have heard  
that there was a box of lampblack which  
had been burnt two days before, placed on  
the top of the paint-closet, and that it is  
thought that the fire originated from it. We  
nevertheless think the fire originated from  
spontaneous combustion, as was the first  
opinion of all who saw it. And the facts be-  
ing notorious, having been established by nu-  
merous well authenticated cases, that linseed  
oil applied to combustible matter, will ignite,  
great caution should be used to guard against  
its consequences. *Richmond Whig*, Aug. 23.

**MR. HOLBROOK,** the intelligent and en-  
lightened friend of education, has issued the  
second number of the "FAMILY LYCEUM"  
a weekly paper conducted much on the prin-  
ciples of the Institution, whose name it bears—  
simplicity, economy, exemplification, dia-  
grams, plates, &c. We heartily commend  
it to public notice. The following is an ex-  
tract from the number before us.

*Boston Evening Gazette.*  
SCHOOL STATISTICS.

About one third of the whole population  
of a country are between the ages of three  
and sixteen or eighteen; and of course are  
the proper subjects of school education.

In the United States, more than four mil-  
lions of children ought to be under the influ-  
ence of schools.

In MAINE, the law requires that the inhab-  
itants of every town pay annually for the  
support of schools, a sum equal, at least, to 40  
cents for every person living in it. That  
amounts to about \$120,000. Their expen-  
ditures are more than \$140,000.

In NEW-HAMPSHIRE, a separate tax of  
\$90,000 is raised for schools, besides an annual  
appropriation from a tax on Bank Stock of  
9 or \$10,000.

In VERMONT, more than \$50,000 are raised  
for schools, from a three per cent tax on  
the grand list, and as much more from dis-  
trict taxes, besides an income of nearly  
\$2,000 from banks.

In MASSACHUSETTS, are nearly three thou-  
sand schools, supported by public taxes and  
private subscriptions.—In Boston,